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ISLAMIC CIVILIZATION

A.D. 650-1600

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The following is an excerpt from the text: *An Introduction to the Humanities: Illustrated Middle and High School Integrated Language Arts* ©1996, Scott Foresman & Co. Glenview, Ill. Reprinted by permission of Addison-Wesley Educational Publishers.

Elizabeth W. Fernea has written widely on the Middle East and in recent years has produced a number of important documentaries on leading Middle East issues—most recently on the peace process. She, together with Robert Fernea, her husband and colleague, have become leading American interpreters of the Middle East, and her books and the ones she has co-authored with her husband are frequently used as texts in colleges throughout the country. This year, Dr. Fernea was asked to provide an introduction to Islamic civilization suitable for high school students. This excerpt comes from that textbook. It is reproduced here to show how Islam is being interpreted by a leading authority for the average American high school student.



The Arab chroniclers report that in the early ninth century, on summer nights, the famed caliph, Haroun al-Rashid, would take a trusted aide and travel in disguise through the streets of Baghdad. Like all great rulers in history, he wanted to know how things really were among the people of his realm. Poets, storytellers, musicians and scientists gathered at his court, which became a splendid center of human achievement. This period is known as the Golden Age of Islam, implying, rightly, that Islamic civilization has produced many ages. For over a thousand years, from the seventh century to the nineteenth century, Islamic peoples and cultures ruled and shaped the activities of a large area of the known world. At various times the Muslim world included Spain, parts of France, India and Eastern Europe, as well as Arabia, North Africa, and Central Asia. The Arab Abbasid rulers (750-1258) were followed by a number of smaller dynasties, and by the sixteenth century, most of the Muslim world was under the rule of three great empires,

Mughal (India), Safavid (Persia), and Ottoman (Turkey). The Ottoman Empire extended into eastern Europe, as far west as modern Algeria, and south across Arabia into Egypt.

THE ORIGIN OF ISLAM

Islamic civilization began in Arabia, in the desert around the cities of Medina and Mecca. A man named Muhammad (c. 570-632) was orphaned at an early age and raised by his uncle and aunt. He went into the caravan trade, traveled widely, and is reputed to have been interested in Christianity and Judaism. He

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Above: Umayyad dinar. Credit: Courtesy of the American Numismatic Society, NY

THE EGYPTIAN ANTIQUITIES PROJECT (EAP)

In November 1993, the American Research Center in Egypt signed an agreement with the United States Agency for International Development to administer a \$15 million fund (Egyptian currency) for the conservation of Egyptian antiquities. The scope of the conservation work is extensive - from Pharaonic to Islamic, Coptic and Jewish monuments. The following update on the EAP was provided by Robert K. "Chip" Vincent, Jr., who has been Project Director of the EAP since March 1994:

While we have been continuing our current conservation efforts in close collaboration with the Supreme Council of Antiquities (SCA), exciting new developments are underway. The range of approved projects is broad and includes awards of conservation efforts at Abydos, Dakhleh Oasis and the Valley of the Kings for the Pharaonic period; the conversion of SCA buildings at the Alexandria Maritime Museum into a submerged artifacts conservation laboratory; the conservation of a Sabil-Kuttab in close proximity to our area conservation at the Bab Zuwayla; recording and publication of threatened Islamic inscriptions; and the preparation of a map at 1:500 with ground plans of all the monuments in historic Cairo.

PROGRAMS FOR SCA PERSONNEL

Dr. Diana Craig Patch is the head of ARCE's Field School. In this program, Egyptian and U.S. archaeologists team to supervise SCA inspectors in the latest techniques of excavation and recording. There have been several successful seasons at Memphis; the next one is scheduled for the spring of 1997.

For the second program, eight SCA museum staff traveled to Washington, DC for a specialized, tailor-made course in museum management. The Friends of the Fulbright Commission and the American Association of Museums developed the program that sent the participants on a three-week course of lectures, seminars and discussion followed by a three week practicum at a specially selected host institution. Another group is participating in a similar course in the summer of 1996.



ISLAMIC CAIRO

In Islamic Cairo, the focus of our area conservation, we have reached the end of our period of study of three monuments. At Zawiya-Sabil Farag Ibn Barquq, complete specifications for conservation of the fine stone, the organic material, and the roof and building stone have all been prepared. In addition, Dr. Saleh Lamei's Center for the Preservation of Islamic Heritage has been involved in a time-consuming process preparing specifications for tender. Using a comprehensive format based on the Construction Specifications Institute standards, it will provide a uniform means of preparation of specifications for this and future monuments, thus simplifying and speeding up the process. The specifications are in both Arabic and English. He has also prepared a model contract and will act as our representative for work on site.

At both the Bab Zuwayla and the Mosque of Saleh Tala'i, photographic and historic documentation is complete with architectural documentation still to come. Conservation architects have studied both monuments and prepared scopes of conservation. Cleaning, documentation, drawing and measuring have started on one of our newest projects, the exquisite Sabil Kuttab Nafisa al-Bayda, built in 1796, just inside the Bab Zuwayla. This charitable institution, used to dispense water to the public on the ground floor and act as a Quranic school on the first, was built by a wife of Murad Bey, a Mamluk actively involved in the war against the invading French under Napoleon.

In the Bab Zuwayla area, a ground

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NEW BOARD MEMBERS

At the 1996 Board of Governors meeting, Lorelei Corcoran was elected an At-Large member of the Board.

This year's Presidential Governors are: Betty Atherton, W. Benson Harer, Bruce Mainwaring (this is his first year on the Board), Adina Savin, and Barbara Mertz (attending for the first time).

Elected to new three-year terms: Charles D. Smith, Charles Herzer, Elizabeth W. Fernea, and Sameh Iskandar.

ANNUAL MEETING 1997

The 48th Annual meeting will be held at the University of Michigan, Ann Arbor, Michigan, and our host will be the Department of Classics, the Kelsey Museum, and the Center for Middle East Studies. Helping ARCE organize the meeting are Janet Richards, Terry Wilfong and Juan Cole.

NEW GRANTS

The U.S. Department of Education has awarded ARCE a \$35,000 grant for operating and program expenses. A portion of the funds will be used to support new acquisitions for the Simpson Library in Cairo.

AFAF PHILLIPS AND THE CONSERVATOR IN RESIDENCE AWARD

Thanks to a special grant from the United States Information Agency, the Museum of Fine Arts, Boston, was able to host a "Conservator-in-Residence" during the summer of 1996. She is Afaf Phillips, who comes from Luxor and is a conservator at the Luxor Museum. Ms. Phillips is a specialist in the conservation of pottery, and she was invited to work/colaborate on the conservation of a

large number of Old Kingdom pots that had been recovered during the many expeditions of the Museum in the Giza area. Ms. Phillips spent three months in Boston on her fellowship.

NEWS FROM THE EXHIBITION

163,400 visited "The American Discovery of Ancient Egypt" during its stay at the St. Louis Art Museum, according to Sid Goldstein, the Deputy Director. It received wide coverage in the local media and attracted long lines during most of the time it was on view. The exhibition in fact was extended a week to accommodate the crowds.

Some 162,000 saw the exhibition in Los Angeles.

The exhibition opened in Indianapolis on July 13 at the Museum.

SECOND CATALOG VOLUME: "ESSAYS"

ARCE has for sale, at a discounted price, a small number of copies of the companion volume to the "American Discovery of Ancient Egypt" catalog. This volume is called The American Discovery of Ancient Egypt: Essays (188 pp., many illustrations) and is edited by Nancy Thomas. The volume contains essays by Kent R. Weeks on "The American Contribution to an Understanding of Prehistoric Egypt," Edward Brovarski on "Epigraphic and Archaeological Documentation of Old Kingdom Tombs and Monuments at Giza and Saqqara," James P. Allen on "The American Discovery of Middle Kingdom Texts," Dorothea Arnold on "The Metropolitan Museum of Art's Work at the Middle Kingdom Sites of Thebes and Lisht," David O'Connor on "The American Archaeological

Focus on Ancient Palaces and Temples of the New Kingdom," Lanny Bell on "New Kingdom Epigraphy," Richard A. Fazzini on "Some American Contributions to the Understanding of Third Intermediate and Late Period Egypt," Robert S. Bianchi on "From Dusk to Dawn: The American Discovery of Ptolemaic and Roman Egypt," Peter Lacovara on "The Archaeology of Bronze Age Nubia," and Timothy Kendall on "The American Discovery of Meroitic Nubia and Sudan."

It contains superb expedition archival photographs.

The cost of the catalog is \$48, plus \$5 shipping and handling charge. The volume retails from Harry N. Abrams, Inc. for \$60.

1996-97

COMMITTEE MEMBERSHIP

The Board of Governors voted to create a new Standing Committee of ARCE, named the Endowment Committee. It is responsible for managing the new endowment being created for the preservation and restoration of Egyptian antiquities.

DEVELOPMENT NEWS: PUBLIC PROGRAMS ENDOWMENT

ARCE has established an endowment that hopes to raise \$300,000 to support a public program for speakers on Egyptian culture, from earliest times to the present. Recently, it received two new contributions to the endowment in support of the public program: \$1,500 from Ms. Norma Kershaw and \$2,000 from Carol Wright. For more information about this or any of the endowments that have been established to further ARCE's work, please call Terry Walz in New York or Mark Easton in Cairo.

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THE ANNUAL MEETING

The annual meeting, held at the St. Louis Art Museum amid the flowering trees of Forest Park in the spring, offered that mix of intellectual stimulation and camaraderie that marks ARCE meetings. It was particularly satisfying to be able to see the lovely exhibition "The Splendor of the Pharaohs: American Discoveries in Ancient Egypt" and have the curators comment on their experiences in putting it together. The schedule was very full with two and a half days of papers on Egyptological topics as well as a workshop run by Dr. Ahmet Karamustafa on "Transitions from Mamluk to Ottoman, Ottoman to Modern Egypt." Chip Vincent, the Director of the Egyptian Antiquities Project, gave an update on the project. As usual, one of the highlights of the meeting was the reception and banquet. The Grand Hall of the Hyatt provided a dramatic setting, the assembled members provided the jollity, and a good time was had by all.

EVENTS, PAST AND FUTURE

New York The film workshop, which took place in March at Columbia University, focused on the treatment of religion and popular culture in Egyptian television and cinema. The films were accompanied by scholarly presentations and discussions that included Egyptian directors as participants. ARCE is hoping to make this film workshop an annual event; one is planned for the spring in Philadelphia.

Early March also saw what has become an annual collaboration among ARCE, the Westchester

Chapter of the Archaeological Institute of America and Concordia College on a seminar. This year's topic was the "Sea Peoples of the Ancient World." The four speakers – David Moyer, KMT Magazine; John Lenz, Drew University; Robert



Front row (l. to r.): David Moyer, John Lenz, and Robert Stieglitz. Back row (l. to r.): Peter Feinman and Merlin Dehm (president Westchester AIA and Concordia host).

Steiglitz, Rutgers University; Peter Feinman, Manhattanville College – overviewed what is known about the sea peoples and discussed some of the controversies about their origins, the extent of their invasions and their impact on Egypt and the Middle East. The lectures were followed by dinner, which in turn was followed by a lively question and answer session.

Late March brought Marianne Eaton-Krauss from Humboldt University in Berlin to speak on "Early Stone Statuary and the Evolution of Canonical Sculpture in Ancient Egypt." This very carefully worked out lecture focused on a group of stone statues from the Early Dynastic Period that show a seated figure on a bent wood stool. Close analysis reveals the dynamic process that resulted in the canonical seated figure in Dynasty IV.

For four consecutive Fridays beginning April 19, Florence Friedman of the Rhode Island School of Design Museum lectured on "Djoser's Step Pyramid Complex." In the first lecture Dr. Friedman gave an overview of the complex and discussed architectural and artistic influences and sources. The second lecture detailed the above- and under-ground construction of the complex, featuring dramatic computer-aided drawings. Lecture three zeroed in on the under-ground relief panels of the king and the last lecture pulled all the material together, ending with the possible cosmic implications of the Step Pyramid Complex for Egyptians. The attendees, who included in their number several experts in the field, not only asked good questions but participated in the discussions that everyone enjoyed.

The final program for the year was scheduled for May 25 but had to be postponed. A symposium on the Royal Ptolemies has been tentatively rescheduled for early December. Specific information will be available in the fall public programs schedule.

CHAPTER EVENTS

ARCE/NORTH TEXAS (DALLAS)

Meetings are held on the campus of Southern Methodist University, Heroy Hall Room 153 at 7 p.m. For further information call 214-327-5140 or 817-263-6835.

- "Mummies and Magic," Dr. Bob Brier, Long Island University. Sept. 20.
- Seminar: "Mummies and Magic," Dr. Bob Brier, Long Island University. Sept. 21.

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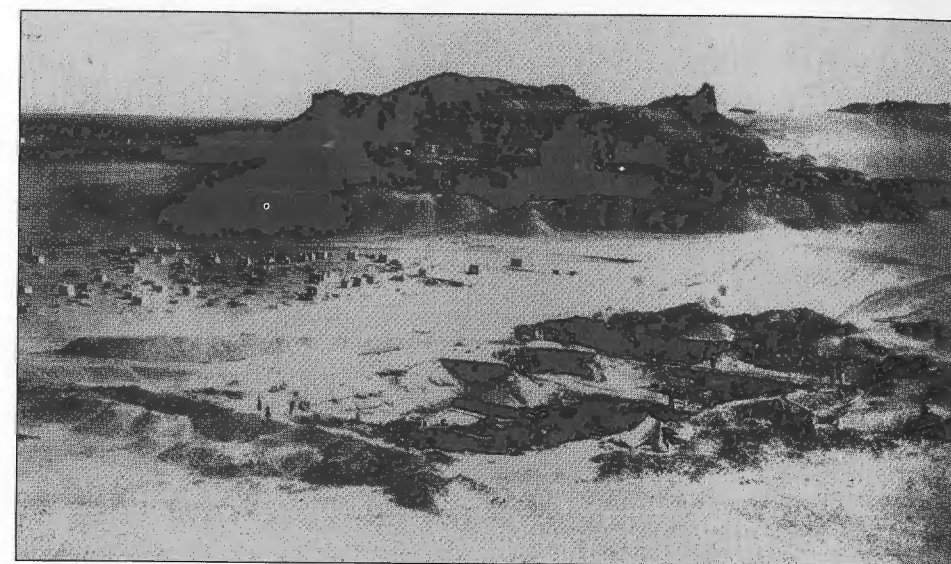
THE AMERICAN DISCOVERY OF ANCIENT EGYPT

NANCY THOMAS, WITH ESSAYS BY GERRY D. SCOTT, III, AND BRUCE G. TRIGGER.

LOS ANGELES: LOS ANGELES COUNTY MUSEUM OF ART, 1995 276 pp. \$29.95

BY LORELEI H. CORCORAN
ASSOCIATE PROFESSOR OF ART
ASSISTANT DIRECTOR,
INSTITUTE OF EGYPTIAN ART
AND ARCHAEOLOGY
THE UNIVERSITY OF MEMPHIS

The great European collections of Egyptian antiquities were acquired, for the most part as a result of international diplomacy, either directly – as the British Museum collection benefited from the ceding by the French of antiquities gathered by Napoleon's campaign – or indirectly, from the collections which were acquired in the 17th to the early 20th centuries by foreign ambassadors or attachés in Egypt. American collections, as all things American, are younger than their European counterparts, and American Egyptology has been, for the most part, a personal affair. The great American collections of Egyptian antiquities acquired through the agency of the quintessential American tradition of philanthropic patronage, the contributions of financiers John D. Rockefeller, Jr., and Phoebe Apperson Hearst, foremost come to mind. The exhibition for which this publication is the catalog, "The American Discovery of Ancient Egypt" (known at its St. Louis venue as "Splendor of the Pharaohs: American Discoveries in Ancient Egypt") is the product of personal vision and support of ARCE



Excavations at Mycerinus Valley Temple, Giza, February 9, 1910. Courtesy, Museum of Fine Arts, Boston.

members Bruce Ludwig and Pamela and Benson Harer, Jr., and the generous support of the May Department Stores Company, Gily AG of Switzerland, the National Endowment for the Arts and the National Endowment for the Humanities, and the curatorial expertise and diligence of Egyptologists Nancy Thomas and Gerry D. Scott, III.

The meaning of the use of quotation marks within the phrase, "America 'discovered' Ancient Egypt" (p. 10) in Gamal Mokhtar's forward to the exhibition catalogue should not be "lost" on the reader. As Americans were reminded during the celebrations of the quincentennial of the landing of Christopher Columbus on our eastern shores, there were already native people flourishing here prior to its 'discovery' by European males. The title of this book (and the exhibit it accompanies) refers, therefore, not to a literal find (for if the translation of the Egyptian hieroglyphics defined the rediscovery of ancient Egypt that credit would pass to European schol-

ars) but rather the phrase signifies that ethnocentric phenomenon of innocent exposure to an intriguingly exotic ancient culture. Under similar scrutiny, the term "American" in the title encompasses Canada, but refers primarily to the history of involvement of the United States with Egypt. Any predilection toward nationalism is checked, however, by constant reference to the priority of place of European interest in Egypt and due recognition is given to the historic interconnections between American, European (particularly the British-based Egypt Exploration Fund and Egyptian Research Account) and Egyptian principals.

Three lengthy essays, focusing on the history of American Egyptology, emphasize the specific achievements of American Egyptologists, most of whom are familiar and well-known figures in the field such as James Henry Breasted, founder of the Oriental Institute of the University of Chicago (no shrinking violet when it came to media self-promotion) and George Andrew Reisner whose extra-

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EGYPT ONLINE: EGYPTOLOGICAL RESOURCES ON THE INTERNET

BY JOHN SARR

Find out about the latest archaeological activities in Egypt, download a copy of Tutankhamen's mask, take a virtual tour of ancient Egyptian sites and museum collections, look up the meaning of a word in Egyptian, or communicate with Egyptologists on the other side of the globe. These are but a few of the things that professionals and amateurs alike interested in the study of Egypt are doing, thanks to the Internet.

The Internet has entered many of our lives during the last few years. It has begun to change the way we do business, communicate, and obtain and share information. This change is also beginning to affect many aspects of Egyptology. Several of the more computer-literate people involved or interested in both ancient and modern Egypt have set up Internet access to information they want to share, all free of charge, free except for the cost of your Internet connection of course.

The Internet, as most know by now, is a collection of tens of thousands of computers throughout the world all hooked together and sharing information. Government organizations, educational institutions, and businesses are among those who provide access to the Internet and maintain computers that store information. Once you have access to the Internet and software for browsing, file transfer, or e-mail, you are ready to explore Egypt from the comfort



of your home or office.

ELECTRONIC MAIL

The simplest use of the Internet is to send mail to and receive mail from anyone in the world with an Internet connection. If you want to communicate with Egyptologist colleagues, you can easily find their e-mail addresses from a list maintained by Nigel Strudwick in Cambridge (<ftp://newton.newton.cam.ac.uk/pub/ancient/egypt/email.addresses.txt>).

Another use of e-mail is for joining a discussion list or Listserv group. The Oriental Institute's Ancient Near East (ANE) list is one of the best for this purpose. To get started you must first subscribe to the service by sending an e-mail to the Oriental Institute at the University of Chicago (majordomo@oi.uchicago.edu) with the message *subscribe ANE*. Once you become a subscriber, you then automatically receive any message anyone

posts to the list through your e-mail service. You can in turn respond either privately, so only the individual who sent the message receives your response, or publicly, so that everyone on the list receives it as well. This is a great way to find an answer or source of information on a particular Egyptological topic.

Other Listserv groups include one on papyrology (*subscribe* PAPY at listserv@igl.ku.dk) and one on the use of computers and ancient languages (*subscribe* CAAL *your name* at listserv@ff.cunicz).

NEWSGROUPS

You can also participate in newsgroup sessions, which, unlike listserv groups, are more real time discussion sessions. You may find the level of information and discussion is not quite as focused as on the ANE, and at times some messages are not quite relevant to the topic. **News:sci.archaeology** or **news:soc.culture.egyptian** are two sites to "meet" people interested in topics relating to Egypt.

INFORMATION RETRIEVAL

One of the greatest features of the Internet is the ability to retrieve information, allowing you to save it to your computer by downloading images, documents, or software; or allowing you to read documents online and search databases for an item of information.

You can copy most images displayed on an Internet page to your computer, in addition to being able to copy collections of images at certain

sites. The Oriental Institute makes available old photos from its archives: (http://www.oi.uchicago.edu/OI/MUS/PA/PA_Map.html), while the University of Pennsylvania has recent photos of ancient sites that you can download: (<http://www.sas.upenn.edu/AfricanStudies/EgyptGIFS/menuEgypt.html>).

You can read documents on screen or copy them to your computer to read at your leisure while offline. You can obtain a copy of Budge's complete translation to the Book of the Dead (<http://www.lysator.liu.se/~drokk/BoD/>) or Howard Carter's diaries of the first excavation season in Tut's tomb (<http://www.asmol.ox.ac.uk/griffith/3sealnot.html>).

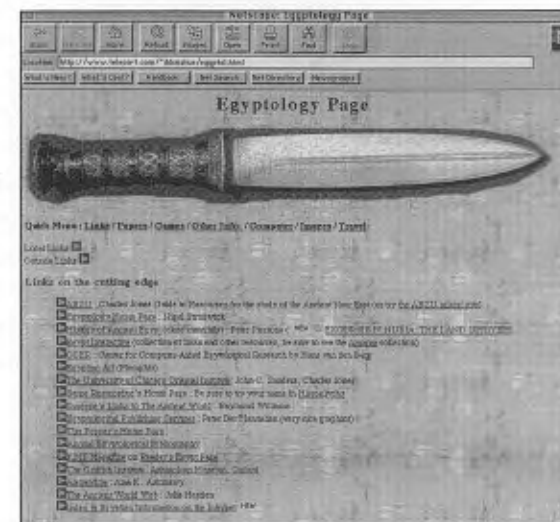
Check out the FTP (File Transfer Protocol) corner of the Centre for Computer-aided Egyptological Research for demo copies of Egyptian Hieroglyphic word processing software, Coptic fonts and the game of Senet (<http://www.ccer.ggl.ruu.nl.ccer.ccernewton.html#Products>).

Don't have the Wörterbuch at hand to look up a word in an Egyptian? Use the Beinlich Wordlist to find the translation you need (<http://www.trin.cam.ac.uk/pub/data/beinlich.html>). You can also do a word search from among the over 100,000 entries in DeBuck's version of the Coffin Texts or view and copy its entire hieroglyphic text (<http://ccer.ggl.ruu.nl/ct/ct.html>).

Can't travel to Memphis (Tennessee that is) or Paris to see the Egyptian art in the museums there? Just take a virtual tour of the Louvre's Egyptian collection (<http://204.146.46.168:80/Musses/Louvre/Treasures/Egyptian/>), the one at the University of Memphis Institute of Egyptian Art and Archaeology (<http://www.memphis.edu/egypt/artifact.html>).

INFORMATION BROWSING

For general Internet browsing with links to sites through the world, your best best is to connect to one of the Egyptological-oriented home pages. These provide information and links to many related sites.



Abzu: Guide to resources for the Study of the Ancient Near East (<http://www.oi.uchicago.edu/OI/DEPT/ABZU/ABZU.HTML>) is the work of Charles Jones at the Oriental Institute at the University of Chicago. It lists articles by author, journals, museum collections, and work at various archaeological sites. Click What's New in Abzu for a substantial list of new entries appearing once or twice a month.

At Cambridge, the Egyptology Home Page by Nigel Strudwick (<http://www.newton.cam.ac.uk/egypt>) provides general news, announcements of conferences and seminars, e-mail addresses, and many more "starting points" for material on Egypt.

The Ashmolean's Griffith Institute in Oxford (<http://www.ashmol.ox.ac.uk/Griffith.html>) provides general information on the institute, updates on the Porter and Moss Topographical Bibliography, listing and samples of items in the institute's archives, and instructions on how to

order the institute's publications.

The Oriental Institute of the University of Chicago (<http://www.oi.uchicago.edu/OI/default.html>) is the work of John Sands and Charles Jones. Take a tour of the museum or find out what activities are going on at Chicago House in Luxor.

The Egyptology Page on the Pharaoh's Heart (<http://www.teleport.com/~ddonahue/html>) is the work of Dustin Donahue in Portland, Oregon. This home page provides you with a choice of viewing graphics or simply text pages to speed use. Mr. Donahue is also responsible for compiling the Ancient Near East Directory, which lists all subscribers to the ANE mailing list. This is a great site for quickly reaching all the home pages mentioned above and many more. This site is also where you can find a much more detailed list of Egyptologically oriented sites and their addresses than the ones mentioned in this article (<http://www.teleport.com/~ddonahue/egyptortl.html>).

The virtual Egyptological community will grow as more sites become available, more information becomes freely available, and less time is spent for file transfer. This will promote greater contact with like-minded Egyptophiles and will lead to more remote collaboration on projects of all kinds. ♀

John Sarr, former ARCE Washington, DC Chapter president, is a founding member of the Ancient Egypt Studies Association in Portland, Oregon. This organization encourages support and membership in ARCE and promotes the use of the Internet to further Egyptological studies. He can be reached at sarr@unival.com.

NEWS FROM CAIRO

CONTINUED FROM PAGE TWO

water specialist is investigating the ground water in order to find possible solutions for the high water table. The same specialist has been reviewing the ground water problems in the Babylon Coptic area of Cairo. Six exploratory boreholes will be dug in al-Fustat, which lies upstream of the Coptic area, in order to determine the ground stratigraphy and the movement of ground water better.

ALSO IN CAIRO

Prof. Brown Morton III, a historic conservator, has studied the Bayt al-Razzaz in historic Cairo in conjunction with Alaa el-Habashi, EAP's Technical Research Intern Adjunct. He has collated ARCE's archive of good architectural drawings and photographs and is documenting the existing conditions of the over one hundred seventy-five rooms in the 15th- to 18th-century palace.

ALEXANDRIA

In Alexandria, the first phase of the conversion of the outbuildings of a palace of the uncle of King Farouk, now the Maritime Museum, has been completed. These four buildings will be used as a conservation lab for the treatment of submerged artifacts.

LUXOR

In November 1995, Chicago House started the process of conservation of the stone fragments from the upper registers of the Colonnade Hall at Luxor Temple with the same conser-

vator who conducted the initial field work.

Also in Luxor, the team scheduled to conduct a feasibility study for the protection of the Valley of the Kings from flood and water damage is ready to start once final clearances have been given by the SCA.

Work will start this winter on the last phase of necessary conservation of tomb KV55, an undecorated tomb that contained poorly preserved objects and human remains now considered to be those of Akhenaten. As such, the tomb is of enormous historical importance.

SINAI

In Sinai, Dr. Fred Wendorf of Southern Methodist University led a team into central Sinai in March 1996 to survey, record and recommend for conservation a series of prehistoric sites that are threatened by new irrigation projects. These sites are some of the few cultural remains from this period when people and technology traveled the land bridge between Africa and the Near East.

We have also sent a technical team to the north to assist the SCA in its valiant work in the face of the construction of the El-Salaam Peace canal. Many of the sites from all historical periods have been or will be obliterated by the digging of this canal. In March 1996 a team of surveyors, architects, ceramists, a photographer and a documents manager traveled to East Qantara to work side by side with the SCA teams that are excavating these sites.

DAKHLEH OASIS

At Dakhleh Oasis a geotechnical specialist and a conservator are tackling the problems in the two Pharaonic decorated cave tombs at El-Muzzawaka. Although the plaster on the walls is strong and in good condition, as are the scenes painted on them, it is gradually detaching itself from the bedrock matrix of the caves. This project will develop, for the first time in Egypt, a program to separate the plaster from the bedrock and keep it within the cave in its original location. Not only can the tomb be reopened, but the technology developed here can be applied to many other Egyptian cave monuments.

OUTREACH

On January 15, 1996 Vice President Al Gore visited the Mosque of Saleh Tala'i and the Bab Zuwayla. Accompanying him and explaining the joint conservation projects were Dr. Fahmy Abdel Alim, Head of the Islamic and Coptic Sector of the Supreme Council of Antiquities and Chip Vincent. At the same time, Bill Remsen, EAP Technical Director, was showing the Ibn Barquq project to the USAID Administrator Brian Atwood and to U.S. Ambassador to Egypt Edward S. Walker, Jr. We have also conducted site visits with SCA, U.S. Embassy and USAID officials and a delegation of Jordanians. Briefings have been given to Robert Pelletreau, U.S. Assistant Secretary of State and Tom DeLay, the House Majority Whip.

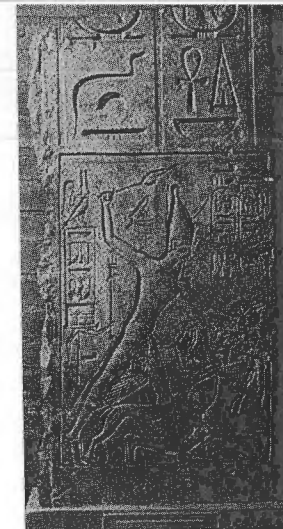
BOOK REVIEW

CONTINUED FROM PAGE FIVE

ordinary contributions to Egyptian archaeology caused the curators some concern that his personality might monopolize the historical record. However, the catalog also introduces the public to the contributions of less-famous Egyptologists and professionals, especially noting the early and continuing contributions of women scholars to the field.

Bruce Trigger presents a philosophical historical analysis of the effect of popular American conceptions (and misconceptions) that have influenced Egyptological scholarship and alternatively, how scientific findings concerning ancient Egyptian culture and history have been used (and abused) to further various contemporary social agendas. Trigger concludes (p. 33) that "the world has been so altered by technological change in the past 150 years that the basic concepts that have guided human understanding for millennia . . . no longer suffice" and submits that, in light of our present technological achievements, the accomplishments of the ancients no longer hold us in awe. The challenge for scholars now, as Trigger presents it, is to refrain from minimizing substantial cultural differences (to respect the gap which now exists between ancient Egyptian and modern cultures) while continuing to acknowledge a spiritual debt.

Gerry D. Scott, III, traces the history of the "rugged individualism" which characterized American contact with Egypt from the 18th century American colonial period, through the adventures of 19th century businessmen like John Lowell Jr., and of Mendes Cohen (whose collections of Egyptian antiquities were presented, respectively, to the Museum of Fine Arts, Boston, and Johns Hopkins University), to the 20th century



Doorjamb with King Merneptah smiting foreigners. Courtesy University Of Pennsylvania Museum of Architecture and Anthropology.

patronage of archaeological expeditions by Theodore Davis. Ironically, although entrepreneurship and industrial wealth were characteristic of early American collectors, no private American museums that relied solely upon public admission to survive were able to remain financially solvent nor did any American collector ever become rich by selling antiquities. Rather, the individual initiative of American collectors laid the cornerstones of major American institutions.

Nancy Thomas' essay is a meticulous survey of the impressive history of American scholarly involvement in the preservation and understanding of the culture of ancient Egypt. She sketches, chronologically, the distinctive and characteristic motives and strategies of the major institutions supported through the generosity of individual benefactors, and emphasizes the significance of the interconnections between nascent American institutions and more well-established European centers. She also outlines the personal careers of Egyptologists (both American and European trained, confining mention mostly to individuals now deceased) who were associated with those institutions.

The monograph is beautifully illustrated throughout with archival photographs of excavation sites and portraits of historic figures. The catalog proper contains photographs of excellent quality in either black and white or color of the over 200 objects in the exhibit. The 129 catalog entries are collaborative efforts, written, in general, by the Egyptologists who are more familiar with the objects, members of the staffs of the fourteen American institutions from which the objects are on loan. The presentation of the objects is not chronological but rather reflects a subtle organization beginning with objects acquired by random collecting or as informed purchases and continuing with objects given in exchange for American support of British expeditions and as the result of excavations in Egypt. The exhibit features some minor masterpieces of Egyptian art: the "Wilbour Plaque," a sunken relief representation of Amarna royalty (Cat. No. 10); the statuette of an Amarna king (Cat. No. 11); the quartzite architectural inlay of the face of a member of the royal family from Amarna (Cat. No. 14); the 7,000 pound basalt sarcophagus lid of "the Doctor" (Cat. No. 16); the calcite head of Menkaure (Cat. No. 39); the rare wooden statue of a boy excavated at Giza (Cat. No. 14); and a collection of exquisitely detailed painted relief fragments (Cat. No. 57). Among the objects are some which have recently been recognized as historically and iconographically significant: the "Qustal incense burner" (Cat. No. 39), which also reflects the commendable efforts of the curators to interweave the history of ancient Egypt with that of Nubia and to expand the traditional geographic and chronological boundaries of pharaonic culture) and a battle relief datable to the Thutmoside period (Cat. No. 74).

The success of this project—in

THE AMERICAN DISCOVERY OF ANCIENT EGYPT: ESSAYS

NANCY THOMAS, EDITOR

Essays by James P. Allen, Dorothea Arnold, Lanny Bell, Robert S. Bianchi, Edward Brovarski, Richard A. Fazzini, Timothy Kendall, Peter Lacovara, David O'Connor and Kent R. Weeks. Companion volume to the exhibition catalog.

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ARCE, 30 East 20th Street, Suite 401, New York, NY 10003



terms of educating the general public about the contributions Americans have made to the science of Egyptology, as opposed to simply presenting a dazzling display of attractive objects in American collections would be difficult to gauge if one were to consider the exhibit alone. The catalog, however, which serves as the permanent memory of the effort, unequivocally achieves the organizers' goals. The object entries emphasize the relationship of each object to the history of the field and to individual scholars. In addition to the lasting nature of the monograph itself, the long-term benefits of the exhibit reflect a concern, expressed by the coordinators of the 1988 exhibition, "Mummies and Magic: the Funerary Arts of Ancient Egypt" organized by the Museum of Fine Arts, Boston (the primary lender to this exhibit). That permanent contribution is the conservation and restoration of objects as illustrated by the brilliant research on and subsequent reconstruction of the "Coptos Gateway" (Cat. No. 111) and the cleaning and restoration of a gilded funerary mask (Cat. No. 109).

The most significant consequence of this project co-organized by the Los Angeles County Museum of Art (William A. Mingst, President, Board of Trustees) and the American Research Center in Egypt (Terence Walz, Executive Director), however, is that it provides a successful model for cooperation among American institutions. The actualization of this project is proof of the enduring value of an American tradition: private support by individual Americans and American businesses and public support through government funding from the National Endowment for the Arts and the National Endowment for the Humanities for scholarly research, field work, publications and exhibitions of the highest quality. 🐞

LICD REVIEW

NILE: PASSAGE TO EGYPT

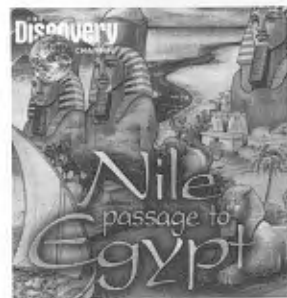
CD ROM COMPUTER PROGRAM

THE DISCOVERY CHANNEL

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BY EMILY TEETER

THE ORIENTAL INSTITUTE MUSEUM
UNIVERSITY OF CHICAGO



The main section of this educational and entertainment program is a trip through Egypt on a "Felucca," in the company of "your guide Samia." Equipped with a map, a compass, an interactive journal, a camera (both of which allow you to keep a personal account of the trip), and a "media player" you can navigate the Nile from Lake Victoria to the Mediterranean. Once at a particular site, very basic background about the area is presented by a narrator. Key features of the landscape glitter to indicate hot links to additional information about the site. Each of these more detailed informative screens have highlighted text which accesses a glossary.

The Felucca tour is very attractive. The bow of the boat bobs slightly and the water audibly splashes against the side of the boat. The graphics are well executed, but in some cases are so imaginative that people not familiar with the landscape may not be able to separate reality from fiction. For example, why does the giant sphinx of Taharka look over the Aswan dam? And what is the really colossal statue of Horus doing standing in the desert near Edfu? Clearly there has been

some fun, artistic license taken to introduce cultural features.

A wealth of more detailed information and images (referred to as "tours") on a tremendous number of topics can be separately accessed through the media player. These can be selected by general topic or scrolled through with the help of an alphabet tab. For example, the section on queens has nine screens of images and text, while the Book of the Dead is covered in four screens. An amusing and well written section consists of comments from the experts. One hopes that Robert Fernea does not mind being in the company of other such distinguished men as the long deceased David Roberts and Mark Twain (What a tour THAT would be!). This section of the program alone contains more background information than most general books on ancient and modern Egypt. Although there are a few factual problems (the unfortunate persistence of the story of the loss of the nose of the Sphinx), generally the information is accurate and distilled to an appropriate length. A refreshing feature is that this section does not restrict itself to the pharaonic period, but also includes much information about modern Egypt, including a "Then and Now" tour that contrasts David Roberts' scenes of Egypt with modern images.

Five games can be accessed from the map. The "Rebuilder Game" consists of finding the parts of the statues from the facade of Abu Simbel temple hidden under the sand and dragging them into their correct order. More challenging and fun is the "Dismantling Game" in which one must face the rising waters of Lake Nasser to pluck sections of the colossal statues from the mountain, while

keeping the load limit of the construction crew in mind, all while the heads of the statues make snappy comments. The "Sunlight Game" involves moving pieces of the puzzle to clear the passageway of the Abu Simbel temple. More interesting is the hieroglyph game which presents a palette of signs which the program will "pronounce" for the player in the effort to spell the name Ramesses. This is fun but of limited educational value for many of the signs have unconventional vocalizations. Other more complicated levels present

groups of signs which spell out simple English language words so that one can build sentences, which the program will pronounce. The most enjoyable of the games, and the most attractive, is "Senet" which one can play against a rather testy and comical Ramesses. So much for computer solitaire – I'll take senet. One minor comment; the action is so quick that younger players may become frustrated. The program also offers an "Abu Simbel 3-D Experience." The graphics in that section of the program are disappointing in their

cartoon quality.

The interface, designed by Human Code for the Discovery Multimedia is very well done, with instructions on the packaging and many help screens. Although it is not stated, one can even by-pass the lengthy introduction by clicking the help lantern. One minor problem was that the sound is choppy.

This is really a very fine program, with a tremendous amount of educational information, marked by only a minor number of factual errors. It is attractive, easy to use, and fun. 🐞

NEWS FROM NEW YORK

CONTINUED FROM PAGE THREE

DEVELOPMENT NEWS: MICHAEL HOFFMAN ROOM

One of the guest rooms at the Residence for Fellows and ARCE Members in the Cairo Center was named in honor of Michael Hoffman, the Egyptologist who worked many years at Hierakonpolis, who died at a tragically early age. Founding donations came from Walter Fairservis and Jay Mills, others from Jeremy Geller and Fred Wendorf. An anonymous contribution from a coworker has allowed us to install additional furnishings in the room. If you wish to contribute to the Michael Hoffman Room and have your name added to the plaque honoring him, please forward your contribution to the New York or Cairo office.

NEW ARCE BOOK MARK

ARCE has created a special bookmark for members. Crafted by David Howell, the firm that has created many bookmarks sold in museum shops, the ARCE bookmark is in the shape of an Egyptian ankh. If you would like to order a bookmark for yourself, please send us a check for \$7.95. A portion of the proceeds from the sale of the bookmark are ear-

marked for the new Public Programs Endowment.

SPHINX WANTS TO TELL YOU SOMETHING!

A new work called The Message from the Sphinx by Graham Hancock and Robert Bauval purports to describe the messages for mankind that the Sphinx offers. It also provides an exhaustive treatment of various ideas on the origin of the Sphinx that remarkably combines fact, fiction, and faction. Members of ARCE will not be surprised to hear that Mark Lehner's thoughts on and work at the Sphinx are thoroughly plumbed in a largely critical tone, thanks to the author's New Age/John Anthony West viewpoints. The Sphinx, they believe, is more than 10,000 years old "to the Astrological Age of Leo."

ICOM CONFERENCE OF EGYPTIAN CURATORS 1996

The Committee international pour l'Egyptologia (CIPEG), a committee of the International Council of Museums (ICOM), is an umbrella organization for curators of Egyptian collections around the world with approximately 80 members.

The group conferred in Boston from June 20 to July 5 at the Museum of Fine Arts. Museum Operations

was the theme of the meeting, which was attended by more than 45 curators. Sessions were devoted to issues of display, conservation, education, recording, publicity and security, and were presided over by specialists in their respective areas. In addition, curators discussed the changing habits of visitors in a multimedia world, and how and whether museums will be able to compete in a world where virtual reality is a cultural mediator. Speakers on education issues included Lorri Berenberg and Margaret Burchenal, Dept. of Education, Museum of Fine Arts; on virtual reality, Mohamed Shimi, Supreme Council of Antiquities; on difficulties of exhibition and renovation, Mohamed Saleh, Director of the Cairo Museum. The Museum of Fine Arts, Boston was an excellent venue for the meeting as the size of its collections has fostered a high degree of specialization among its staff. 🐞

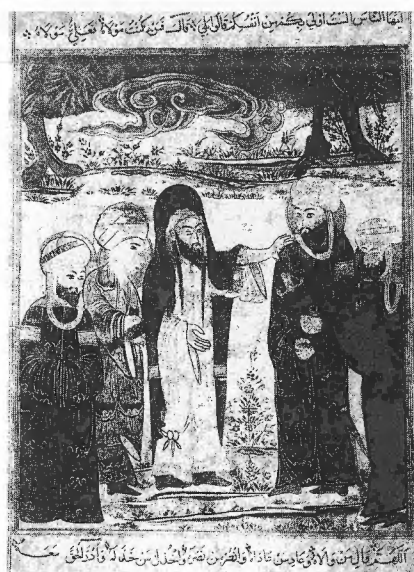


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began to have revelations and soon was proclaiming a monotheistic religion, Islam, which he saw as a return to the original faith of Abraham. (In Arabic, Islam means submission to God's will.) This threatened the established leaders of Mecca. Fearing their wrath, in 622 Muhammad and a few disciples fled to the city of Medina. This flight, known as the Hijra, marks the beginning of Islam and is commemorated as the first date of the Islamic calendar.

Islam offered a simple but revolutionary message: all members of the faith are equal, irrespective of race, color, social or economic status. However, the faithful must all perform certain duties known as the Five Pillars of Islam: shahadah or profession of faith—"There is no god but God; Muhammad is the prophet of God"—which was to be recited; salat or regular prayer—to be offered five times daily, as well as in a Friday service; zakat or tithe—a percentage of one's annual income paid to the faith for distribution to the poor; saum or fasting—not eating, drinking, or smoking between daybreak and sunset during Ramadan, the ninth month of the Muslim calendar; revered as holy as it is the month when the Quran, the Muslim holy text, was revealed to Muhammad; hajj or pilgrimage—a religious journey to Mecca, expected of Muslims who can afford it during their lifetime. Perhaps even more startling, the new faith gave women legal status as persons with rights to assent to marriage, to divorce, and to inherit. To help level economic differences, Islam also forbade usury, the charging of interest on loans. And, to discourage the development of difference in religious status, Muhammad stated that any Muslim could lead the



Muhammad declaring Ali his successor.
Credit: NYPL

prayers, including the Friday worship. Thus, there is no Pope in Islam and no clerical hierarchy. Throughout the Islamic world, communities are led by local scholars (ulama), many of whom are also judges (qadis) in religious courts of law.

Muhammad's message—that all people are created equal in the eyes of God—was indeed a threat to the elders. For Mecca in the seventh century was not a desert backwater, but a major international trade center, on the lucrative caravan route from India and China to Europe. It was a time when old shared values were in question and trade was making new people rich beyond belief. Mecca was also a pilgrimage city for many Arabic religious cults. Scores of them offered charms and cures and talismans in exchange for generous contributions to the maintenance and upkeep of their shrines and temples. Muhammad preached against such practices, against idol worship, and against the growing materialism he saw in Mecca. Most importantly, he preached monotheism, the idea of a single deity, the same conception that had animated Judaism and Christianity.

Muhammad's revelations were written down and are the basis for the Quran, believed by Muslims to be literally the words of God as revealed to Muhammad, the messenger of God. By the time Muhammad died in 632, all of Arabia was loyal to him. Islam was a small but growing new religion that within a century would spread throughout the Middle East and into Spain. By the early days of the eighth century, Muslim armies had reached Spain and driven into France. They were stopped in 732 in Tours, in central France by Charles Martel, an ancestor of Charlemagne.

THE SPLIT IN ISLAM

Muhammad's death was unexpected and since there were no hereditary kingships among the Arabs, conflict arose between those who thought the new leader should be chosen on the basis of blood ties (the old tribal pattern which Muhammad had championed). The majority of the Muslims supported Abu Bakr, one of the Prophet's oldest disciples, and named him Caliph (from the Arabic word for successor, Khalifa). His supporters became known as the Sunni, Arabic for "followers of tradition." A minority supported the Prophet's cousin and son-in-law, Ali. His followers, known as the Shah Ali (Party of Ali) or Shi'ites referred to Ali as Imam or spiritual leader. In 656, Ali was finally named Caliph by the majority of Muslims, but various factions immediately challenged his leadership and he was assassinated in 661. The Shi'ites then proclaimed Hasan, Ali's son and Muhammad's grandson, both Imam and Caliph. However, he was convinced by the sitting Caliph, Muawiya, who enjoyed the support of the Sunni majority to renounce his claim. His younger brother Hussein then claimed the Caliphate. In 680, he was ambushed and murdered at Karbala, in Iraq, by men in the employ of Muawiya. His

death is still commemorated by Shi'ite Muslims with an important annual holy day. The split between the Sunnis and Shi'ites continues to this day.

Both Sunnis and Shi'ites see the Quran as the basis for Islam, but differences over interpretation arise and are expressed through different schools of law or rites (four among Sunnis, two among the Shi'ites). This means that a good deal of diversity on matters of religion and social practice is found across the Muslim world. For example the Malikite school, which is found in North Africa, is often perceived as less conservative than the Hanbalite school found in Saudi Arabia. In addition to the major sects of Sunnis and Shi'ites, one finds smaller groups within the major groups, such as the Ismailis, which include the Nizaris, the group led by the Aga Khan, among the Shi'ia and the Mutazilites among the Sunnis. And the Sufis, mystics who search for personal union with God, are found among all sects.

For a long time, Christian rulers did not recognize Islam as a separate religion, but simply considered it a Christian heresy. Muslims accept the New Testament, but deny the divinity of Jesus, insisting that only one God exists. However, as Islam grew, it became a real threat to medieval Christianity—in economic, political, and religious terms. Around 1100, European leaders launched a series of wars to try and wrest control of the Holy Land from the Muslims. These Crusades lasted for nearly 200 years and resolved little. Thousands were killed on both sides, as armies fought for control of the Holy Land, but in the end, it remained under Muslim control.

Islamic armies and rulers adopted a live-and-let-live policy that applied not only to Christians and Jews, but to dissenters within their own ranks. Christians and Jews are mentioned in

ISLAM OFFERED A SIMPLE BUT REVOLUTIONARY MESSAGE: ALL MEMBERS OF THE FAITH ARE EQUAL

the Quran as "People of the Book," related to Islam, the last of the three Abrahamic religions. In general, Christians and Jews were tolerated and given freedom of worship throughout the great empires: Arab, Mughal, Safavid, and Ottoman. They also had freedom to rule their own communities' legal, religious, and economic activities. Non-Muslims had to pay a special tax and in some areas often were not permitted to bear arms; but generally they were not persecuted, as was the case in reverse in Christian countries. Christianity brooked no dissent and did not tolerate non-believers.

THE FLOWERING OF ISLAMIC CULTURE

Islamic rulers' policy of live-and-let-live, as well as that of unity and diversity led to a flowering of intellectual life, not only in Haroun al-Rashid's Golden Age, but during several periods of Islamic civilization. This was partly due to the cosmopolitan nature of the populations under Islamic rule, who all, living in relative peace together, contributed in different ways to the artistic and scientific as well as the religious development of their times. Arabs, Turks, Persians, Spaniards, Africans, East Indians, Indonesians, and Chinese, who were Muslims, but also Christians and Jews, gathered at the courts of the different rulers. Ibn Batutah, the great fourteenth century traveler who wrote accounts of other lands still read today, was an Arab, but the historian al-Tabari was a native of Persia, now Iran. The poet al-Jahiz was Ethiopian; the philosopher Averroes (Ibn Rushd) was a Spanish

Muslim, while Maimonides was a Spanish Jew. Al-Idrisi, who lived in Sicily in the twelfth century, was commissioned by the Norman King, Roger II, to complete a world atlas; his work was based on scores of works by Arab geographers and explorers—one Arab pilot led Vasco da Gama along the East Coast of Africa in the fifteenth century. Ibn Khaldun, who lived in Tunisia in the fourteenth century, is considered the father of sociology and historiography. And Ibn al-Haytham, known as Alhazen, an Arab scientist born in Buzzer, Iraq, wrote his Book of Optics in the eleventh century. It is this book on which all modern ideas of perspective are based and which led to the development of that crucial human invention—eyeglasses.

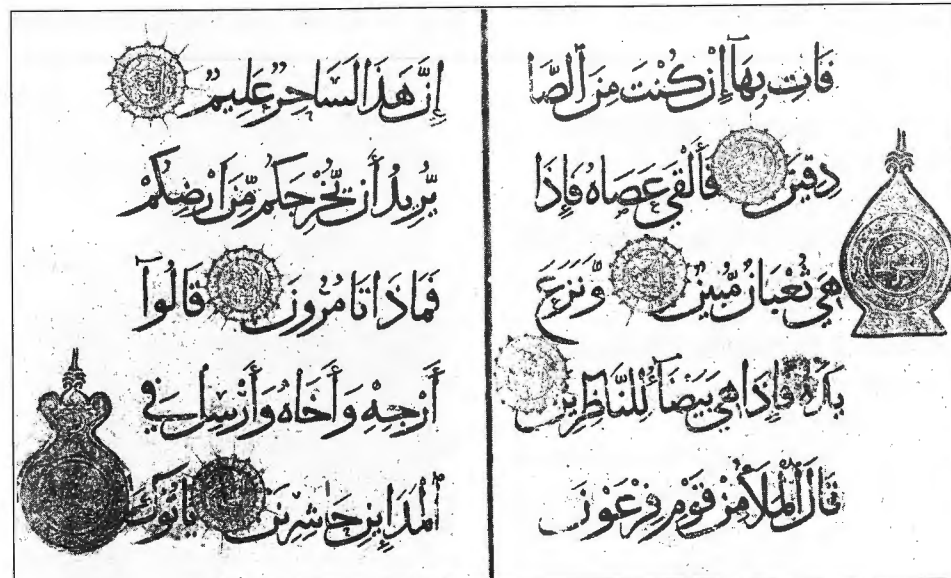
Muslim scholars pioneered areas of medicine, mathematics, astronomy, navigation, horticulture, metallurgy, agriculture, botany, history, and geography. But they began by absorbing the achievements of past civilizations—Mesopotamian, Greek, Roman, Byzantine, ancient Egyptian. The Muslims built on what they were learning from the past: in the eighth century, Arab scholars returned from India with a Hindu invention—a system of numbers to which they added the concept of a cipher or zero. With this "Arabic" numeral system the mathematical genius al-Khwarizmi developed algebra, in the ninth century. Itself an Arabic word, algebra made possible the scientific speculation that is the basis of modern mathematics. For in algebra, the symbols are capable of infinite potential or possibilities. Al Khwarizmi felt this system was an apt concept to apply to the universe itself—a place he said, whose creation by God was an unending, infinitely living process.

The mosques of Islam are a metaphor for the faith, the community ideal, and a tribute to the talents of Muslim architects, artists, and

builders. Following Muhammad's abhorrence of idol worship, Muslims forbade any use of the human figure as artistic decoration within a place of worship. Thus, the decoration of mosques is based on the forms of nature (leaves, trees, flowers) and on the elaboration of geometric and abstract designs. Islamic architecture reflected the beliefs of Islam, but also responded to the needs of the faithful and the demands of the climate. Fountains in the courtyards of the mosques provide not only beauty and coolness, but a source of running water in which the faithful perform their ablutions—the ritual washing before prayers. The clusters of arches offered shade from the hot suns of summer. The stone or wood grilles that covered windows discouraged dust and insects while allowing diffused sunshine to fall on the inner court, creating an attractive pattern of light and shade. Brilliant tiles, stonework, and plaster sculpture added texture and beauty to the walls, both inside and outside. In the shaded arcades of the inner court, the faithful could rest and talk after performing prayers.

Poetry has always been a valued art in the Middle East and Asia. A complex and sophisticated oral poetic tradition existed in Arabia before Muhammad, as the Muallaqat or great pre-Islamic odes demonstrate. Arabic and Persian are said to be particularly suited to the rhythms of poetry. Arabic, as the language of the holy Quran, has prime place in Islamic civilization. A Muslim may speak Chinese or Turkish or English, but will still know Arabic, for both the Quran and poetry. Poets are both valued for their command of the word and feared for the truths they may reveal.

Politically, Islamic civilization might be called an effort at governance by consensus. The Prophet



Qur'an section. Credit: NYPL

Muhammad gathered his companions to discuss a course of action, to consider a problem, to mediate a conflict. The idea of the majlis or assembly of elders emerged from this, and like the people who gathered to advise the Prophet, many Muslim elders continue to gather in the courts of modern kings. Rule by consensus was the mode of Islamic civilization, although the Caliph and eventually the Sultan always had the last word. When consensus failed, autocratic rule was often found, but the form of the majlis remained. Today, some of these majlis assemblies have evolved into real parliaments.

From the earliest centuries, the backbone of Islamic society was agriculture; the invention of the waterwheel, the underground irrigation canal, and cisterns, greatly improved agricultural production. The high quality of manufactured goods—such as tiles, pottery, metalwork, carpets—meant they were in world wide demand. In the early Middle Ages, Europe provided the raw materials for these manufactures. But by the 18th century, the discovery of the Americas and the Industrial Revolution in Europe began to

change the balance of power in the world. Colonial invasions of the Middle East, Asia, Africa, and Latin America reached Muslim lands as well as others. The military technology and manufacturing might that came with the Industrial Revolution in Europe reduced the importance of the Islamic empires. Once the cultural and economic center of the Mediterranean Sea and the Indian Ocean, admired and envied for learning, economic achievements, and cosmopolitan cities, the Islamic civilizations fell under the domination of Western colonialism.

In the two decades after World War II, the Arab countries and many Muslim nations in Asia regained their independence. Today, at the end of the twentieth century, these countries are entering a new period—adapting modern technology and attitudes to fit the ideals of their Islamic heritage. But that heritage is emerging differently in Asia, Africa, and the Arab world, expressing in contemporary terms the diverse histories and ideals of their Muslim civilizations. ♀

Elizabeth W. Fernea serves on the Executive Committee and is a member of ARCE's Board. ED.

DEVELOPMENT NEWS

CONTINUED FROM PAGE FOUR

Understanding Egyptian Art: Reality and Symbol in the Ancient Egyptian Mind, Dr. Richard Wilkinson, University of Arizona. Oct. 26.

ARCE/NO. CAL. (SAN FRANCISCO)

Echoes of Egyptian Voices, Dr. John Foster, Research Assoc., The Oriental Institute. Nov. 16. ANCIENT EGYPTIAN CIVILIZATION U.C. EXTENSION COURSE Sept. 7-Dec. 21.

An introductory survey of ancient Egyptian history and culture from the Predynastic period through Roman times. Call 510-642-5611 for further info.

TRAVEL TO EGYPT AND TELL EL-MUQDAM Spring 1997. Visit the UC Berkeley project dig at Tell-el Muqdam, Mar. 20-31. 1-800-767-1977 for details.

ARCE/SO. CAL.

All lectures 7 p.m. Kinsey Hall, UCLA campus.

- Tutankhamun's Harim Official-Pay, Dr. Geoffrey Martin, Prof. Emeritus, University College, London. Sept. 9
- Dr. Martin's work at Sakkhara-Sept. 10. 1996 season admission: \$25. Call Pat Swearinger 213-874-8681 or Jeannette Longlad 818-768-1236.
- Life Beyond the Edge: People and Cows in the Ancient Sahara Life in the Nile Valley before the Predynastic Period, Dr. Fred Wendorf, Dept. of Anthro., SMU. Sept. 20.
- Peace in the Middle East, Amb. Hagar El Islambouly, Counsel General of Egypt to San Francisco. Oct. 9.
- The Language of Ancient Egypt, Prof. Wolfgang Schenkel, Prof. of Egyptology, Turbingen. Oct. 15.

CORRECTION March Newsletter, page 5, middle column, line 6, should read conservation.

ANNOUNCEMENTS

AMERICAN COUNCIL OF LEARNED SOCIETIES

ACLS is offering postdoctoral fellowships for research in the humanities and social sciences. A Ph.D. received prior to Oct. 1, 1994 or its equivalent is required. Tenure is 6-12 consecutive months devoted to full-time research, to be initiated between July 1, 1997 and Feb. 1, 1998. Maximum award: \$20,000. Deadline: Sept. 30, 1996, but requests for application forms must be received no later than Sept. 27. ACLS is also offering other grants. Address requests to: Office of Fellowships and Grants, ACLS, 228 E. 45 St. New York, N.Y. 10017-3398. FAX 212-949-8058, e-mail: grants@acsls.org The Ohio State University

DEPT. OF NEAR EASTERN, JUDAIC, AND HELLENIC LANGUAGES AND LITERATURES announces a search for Department chair. Senior appointment at a competitive salary to established scholar. Faculty teach Arabic, Hebrew, Persian, Turkish, and ancient Near Eastern languages and cultures, and their research interests cover a wide range of disciplines. Language and disciplinary specialization are open, but fluency in at least two Near Eastern languages and a strong interdisciplinary interest are desirable. Duties of the new chair to include development of a graduate program. Submit application letter, curriculum vitae, and 3 letters of reference by Jan. 2, 1997 to: Department Chair Search Committee, Dept. of Near Eastern, Judaic, and Hellenic Languages and Literatures, 203 Botany and Zoology Bldg., 1735 Neil Ave., Columbus, OH 43210-1293.

UNIVERSITY OF WINDSOR

Visiting Humanities Fellowships, 1997-98. Applications are tenable at Univ. of Windsor, for a period of 4

mos. to one year. Scholars with research projects in traditional humanities disciplines or in theoretical, historical or philosophical aspects of the sciences, social sciences, arts and professional studies are encouraged to apply. Applicants must hold a doctorate, or equivalent in experience, research and publications. Visa documents, if required, are applicant's responsibility. No stipend attached to the Fellowship. Humanities Research Group will provide office space, university affiliation, library privileges and assist Fellows in establishing contacts with individuals, groups, libraries and institutions in the Southwestern Ontario/ Michigan region. Fellows must work in residence at the HRG for the duration of the award and deliver a public presentation on their research. Submit letters of application with rationale for working with the HRG, curriculum vitae, one page abstract, a detailed description of the research project, and 3 letters of reference to: Dr. Jacqueline Marray, Director, Humanities Research Group, Univ. of Windsor, 401 Sunset Ave., Windsor, Ont. N9B 3 P4. Deadline for applications is Feb. 15, 1997.

YALE UNIVERSITY

Assistant Professor of Egyptology, non-tenure, Ph.D. required, publications, teaching experience. Teach courses in Egyptian language and literature at beginning and advanced levels, as well as history, religion, and archaeology. Send application with curriculum vitae to: Prof. Benjamin R. Foster, Chair, Egyptology Search Committee, Dept. of Near Eastern Languages and Civilizations, Yale Univ., P.O. Box 208236, New Haven, CT. 06520-8236. Deadline for applications: Nov. 15, 1996.



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EXHIBITIONS

CINCINNATI

WOMEN IN ANCIENT EGYPT

Royal stone statuary, reliefs, cast bronze figurines, miniatures in gold and ivory explore the roles occupied by women in ancient Egyptian society—from servants and domestic workers to queens, priestesses and deities. Oct. 20-Jan 5, 1997. Cincinnati Art Museum 513-721-5204.

INDIANAPOLIS

THE AMERICAN DISCOVERY OF ANCIENT EGYPT

American Egyptologists, and their contributions to the field. A major show, organized by ARCE and LACMA. July 13-Sept. 29. Indianapolis Museum of Art 317-923-1331.

LOS ANGELES

ANCIENT ART FROM THE SHUMEI FAMILY

An outstanding collection of Egyptian, Near Eastern, Islamic, and Roman antiquities. Nov. 17-Feb. 9, then to Japan for permanent installation. Los Angeles County Museum of Art 213-857-6011.

NEWARK

RELIGIOUS THEMES IN THE ART OF COPTIC EGYPT

From the permanent collection, Christian art: painting, sculpture, metalworks and textiles. The Newark Museum 201-596-6550. Through 1996.

NEW YORK

AFRICA: THE ART OF A CONTINENT.

Overview of African art, from early man to the present, with reference to Egypt and its neighbors North of the Sahara. Organized by Tom Phillips, Royal Academy, London. May 29-Sept. 30. Solomon R. Guggenheim Museum 212-423-3600.

PHILADELPHIA

THE EGYPTIAN MUMMY

An ongoing exhibition showing Egyptian ideas about life after death, and the revelations of x-ray and autopsy studies of mummies from the museum's collection. The University of Pennsylvania Museum of Archaeology and Anthropology 215-898-4000.

WASHINGTON, D.C.

ISLAMIC ART

New selection of 15 works on paper includes a folio from a ninth-century Egyptian Koran. Opened Aug. 31 Arthur M. Sackler Gallery, Freer Gallery of Art, 202-357-2700.

LECTURES

IN THE TOMBS OF THE HIGH PRIESTS OF AMUN-RE OF KARNAK AND THE VICEROYS OF KUSH IN THE TIME OF RAMESSES II

MUMMIES, MAGIC, AND MEDICINE: ANCIENT EGYPTIAN FUNERARY BELIEFS AND PRACTICES;

MYTHOLOGY AND ICONOGRAPHY OF DIVINE KINGSHIP IN ANCIENT EGYPT.

Oct. 15, No. New Jersey, Oct. 16 Philadelphia, Oct. 17 South Pennsylvania. AIA Lecture Program, Kershaw Lectures in Near East Archaeology, 714-951-5586.

FILM

THE CENTENNIAL OF ARAB CINEMA

Largest and most comprehensive presentation in the U.S. organized by The Film Society of Lincoln Center and August Light Productions. Nov. 1-Dec. 5, 1996 Walter Reade Theater at Lincoln Center, 310-391-3405 or 415-436-9809.